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THE
AMERICAN
BAPTIST MAGAZINE.

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No. 2.

LAST ILLNESS AND DEATH OF THE LATE REV. ROBERT HALL.

(Continued from page 13.)

Through all this conversation, I thought I discovered that our afflicted friend was endeavoring to raise his own mind, somewhat sunk by his great distress, above the influence of disorder; and, after a time, asked him if he experienced any influence of disease in disturbing his mind—whether he felt any morbid depression of his spirits. He very tranquilly and deliberately replied, “Not in the least:” adding, that he was quite composed: he could say, that if it were the divine will, he would rather go than stay; that there were reasons which might lead him to desire life; but there were others, which he had composedly considered and carefully compared, and he thought—he believed he could say *certainly*—he would rather go. Soon after, he remarked, “I fear pain more than death. If I could die easily, I think I would rather die than live longer; for I have seen enough of the world, and I have a humble hope.” Upon this, I intimated my wish that he might be spared to still greater usefulness; to which he replied, “I hope it may be so, sir, if I should be spared; but at my time of life, it is hardly probable I should recover from such an attack, to be of much use.” In fact, there was nothing which Mr. Hall could be said to fear, but being laid aside from usefulness in declining life. This fear I have often heard him express with evident feeling, from the earliest periods of his affliction; though it was difficult, if not impossible, to excite in his mind any fear as to the danger and probable issue of disease. The subsequent part of the night was passed more quietly; not, however, without other attacks, but they were of a much slighter description. Towards morning he again went to bed, and passed

into a quiet sleep, in which he remained undisturbed for a considerable time.

During the Lord's-day, he had several sections read to him from Campbell's Gospels—a book he had with him the whole of the week, and with which he seemed particularly pleased, taking great delight in hearing one or another of his family read. I was this day present when one of his daughters read a few sections; to which he listened with great attention, but made no remarks. The last sections read to him, on this day, comprised the concluding chapters of Mark's Gospel, on the crucifixion and resurrection of our Lord.

A friend having said to him, in the morning, "This God will be our God;" he replied, "Yes, he will—he will be our guide even unto death: yes, he will never forsake." Recovering from one of his paroxysms, in the course of the day, he expressed the greatest gratitude for the many comforts he enjoyed; exclaiming, "What a mercy it is to have so many alleviations! I might have been in poverty; I might have been deprived of all these comforts; I might have been the most abject wretch on the face of the earth." In the morning, he expressed his regret to a friend, that he should not be able to preach this day; to which it was replied, that it was more the duty of his church to pray for him, than his to preach to them. He answered, "Perhaps so: I hope they will pray for me. It is my particular request, sir, that if any persons should inquire for me, you will ask them to pray for me." On being informed, in the evening, that the afternoon had been devoted by his church to special prayer on his behalf, he expressed great pleasure, saying, "I am glad of it, very glad of it—I am glad for their sakes, as well as my own." He appeared much pleased with this expression of sympathy for himself, and rejoiced in the spirit of prayer evinced by his people, as the best evidence of their state.

Towards night there was a great alteration: his strength was much sunk, and his countenance altered. From this debility he somewhat revived. I did not sit up with him this night; but waited in an adjoining room, in case of any sudden change. The night was passed, however, upon the whole, more quietly than might have been anticipated. He had a few seizures, but they were comparatively slight. He this night expressed to the friend who was with him, his simple reliance on his Saviour, and repeated nearly the whole of Robinson's hymn,

"Come, thou fount of every blessing,"

his voice faltering, from exhaustion, towards the end of the last verse. During one of the paroxysms this night, he exclaimed to a friend, "Why should a living man complain? a man, for the punishment of his sins? I think I have not complained—have I, sir?—and I won't complain." On one occasion, being asked whether he had ever preached from 2 Pet. i. 16. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ:" he replied, that he thought he had not; and, appearing pleased with the mention of the pas-

sage, he said, that if ever he recovered he would certainly make it the subject of discourse.

On Monday, February 21st, Mr. Hall seemed much more composed. On my entering his room early in the morning, he rose on his elbow, and immediately asked me, (not knowing that I had remained up,) if I had been well provided for, and if I had passed a comfortable night. He was thus attentive, in his inquiries, to all who waited upon him, frequently expressing the most anxious concern for their comfort. The benevolent dispositions of his character were singularly displayed in this manner; so that, however desirous his friends might have been of opportunities to show him kindness, they were invariably outdone in return. On my inquiring how he had passed the night, he said he had had a merciful night: he spoke lightly of his seizures, which had been four in number; and seemed altogether better. He soon, however, began to experience a more constant pain in his chest, and more permanent difficulty of breathing between the paroxysms, than he had done before; but remained tolerably free from more violent distress. In the early part of the morning, in addressing one of his family, he said, "Seek first the kingdom of God, and his righteousness; then all other things will be added. Yes, he will never leave you—he will never forsake you." He manifested a particular interest respecting one or two of his friends, of whom he now spoke, as he had done frequently during his illness. He desired that the duty of professing Christ openly might be urged upon them; and observed that nothing would give him greater pleasure, than to hear that they had joined a Christian church.

This morning, whilst in bed where, the last three days, he had remained till he had seen his medical attendants, he had Campbell's Gospels placed before him, in which he read to himself, in his usual recumbent attitude. I could not ascertain exactly what portion he was reading; but, as I am informed he usually read this book in course, it is not improbable he was reading the commencement of Luke's Gospel, or the preliminary notes. Mrs. Hall observing to him, in the course of the morning, that she hoped he was better, and that he would soon recover; he replied, "Ah! my dear, let us hope for the best, and prepare for the worst." I have been informed, that he had stated his opinion, that this day would prove critical; but as this was not expressed to myself, nor known to me until after his decease, I had no opportunity of ascertaining why he should have entertained such an idea.

When his medical attendants met in consultation, between twelve and one, Mr. Hall seemed altogether better, as far as external appearances indicated; though I could not myself but feel convinced, by the aspect of his tongue, and his loathing of food, that his case was hopeless. He expressed to us a strong desire to be dressed, for the sake of greater warmth; and he was, therefore, partially clothed, and reclined on the sofa. I left him between one and two o'clock in his usual position, leaning on his elbow with apparently as much muscular vigour as ever. He certainly presented none of the features characteristic of a dying man: the only thing he com-

plained of, and which created some alarm as to the general issue, was the increasing difficulty of breathing, independent of the laboured respirations which occurred during the paroxysms by which he was principally distressed. Before leaving him, I explained to him the plan of proceeding to be observed; on which he bowed, saying, that whatever we wished he would comply with; he would do whatever we desired; begging that he might not interfere with my duties to other patients, and adding that he thought he should be very comfortable till my return.

In a very short time, and before I had reached home, I was summoned to behold the last agonizing scene of this great and extraordinary man. His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. It seems, this last paroxysm came on more gradually than was usual with those which preceded. Mr. Hall finding his breathing becoming much worse, first rose more on his elbow, then raised his body supporting himself with his hand, till the increasing agitation obliged him to rise completely on the sofa, and to place his feet in hot water—the usual means he resorted to for relief in every paroxysm. Mrs. Hall, observing a fixation of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying; and exclaimed in great agitation, “This can’t be dying!” when he replied, “It is death—it is death—death! Oh the sufferings of this body!” Mrs. Hall then asking him, “But are you comfortable in your mind?” he immediately answered, “Very comfortable—very comfortable:” and exclaimed, “Come, Lord Jesus—Come”—He then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying, “Quickly!” on which her departing father gave her a look expressive of the most complacent delight.

On entering his room, I found him sitting on the sofa, surrounded by his lamenting family; with one foot in hot water, and the other spasmodically grasping the edge of the bath; his frame waving in violent, almost convulsive heavings, sufficiently indicative of the process of dissolution. I hastened, though despairingly, to administer such stimulants as might possibly avert the threatening termination of life; and as I sat by his side for this purpose he threw his arm over my shoulders for support, with a look of evident satisfaction that I was near him. He said to me, “I am dying: death is come at last: all will now be useless.” As I pressed upon him draughts of stimulants, he intimated that he would take them if I wished; but he believed all was useless. On my asking him if he suffered much, he replied, “Dreadfully.” The rapidly increasing gasping soon overpowered his ability to swallow, or to speak, except in monosyllables, few in number, which I could not collect; but whatever might be the degree of his suffering, (and great it must have been,) there was no failure of his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me, very shortly before

the close, with his accustomed courteousness, a fear lest he should fatigue me by his pressure ; and when his family, one after another, gave way in despair, he followed them with sympathizing looks, as they were obliged to be conveyed from the room. This was his last voluntary movement ; for immediately, a general convulsion seized him, and he quickly expired.

It is not in my power adequately to represent the solemn and awful grandeur of this last scene. Our beloved pastor died from a failure of the vital powers of the heart, amidst the most vigorous energies of consciousness and volition ; his placidity and complacency of spirit being in striking contrast with the wild and powerful convulsions of a frame yielding in its full strength. The last struggle was violent, but short. The pains of dying were extreme ; but they were borne with genuine Christian magnanimity. Peacefully he closed those "brilliant eyes which had so often beamed upon us rays of benignity and intellectual fire." Calmly, yet firmly, he sealed those "lips which had so often charmed our ears with messages of divine mercy and grace." And as he lay a corpse over my shoulder, he exhibited "a countenance combining such peace, benevolence, and grandeur, in its silent expressions," as have seldom been witnessed in the dead. Oh ! what a moment was that when we paused for his next breath—but it came not—and all was over ! Our beloved friend had separated from his flesh. His faith had terminated in sight. He was present with the Lord. I wished only a glance of him, blessing us, I imagined, as he passed away. But here, as on all other occasions, we must learn to live by faith. All left for us to contemplate were the painful and humiliating facts and consequences which death produced. The lifeless corpse of one so great and mighty, so affectionate and beloved ; the failing hearts of the widow and the fatherless, broken and inconsolable ; the sobbings and lamentations of friends ; the confusion spread through the neighborhood ; all combined to provoke each other's despair under so irreparable a loss. When, however, he was transferred to his bed, and we gazed upon that more than ordinary composure of feature which our deceased pastor exhibited, we felt the reaction of faith on sensible objects, exhilarating us with the consolatory conviction, that the gain of the departed was, in a sense, proportioned to the loss felt by the Christian church.

I am aware that the closing days of this truly excellent man were not rich in those expressions of sentiment which the eager curiosity of a multitude usually demands ; but it was the manner, the dignified composure of spirit, the unclouded eye of faith, the majestic demeanor of the Christian, which spoke what words could not intelligibly communicate, and conveyed more full and satisfactory ideas to the beholders. It has lately been well remarked, by an able preacher : "His greatness was lost in his goodness, the scholar in the Christian, and the philosopher in the man of God. He rose by descending ; his gentleness made him great ; and his unaffected simplicity gave him a moral grandeur seldom encircling the brow of a mortal." Never did our revered pastor present a more

softened, a more benignant majesty of deportment than in the last week of his life. In patience he possessed his soul : with calm solemnity he awaited the coming of his Saviour : with humble, but assured hope, he longed for the moment when he should be accounted worthy to stand before the Son of man. Emptied of self, he was lost in admiring contemplation of the mercies of God, in the great salvation. He was ever backward to speak of himself, or to dilate on his own individual experience. Truly humble and lowly, he saw himself not as seen and approved of men, but as he actually was in the sight of an all-searching but merciful God. From him, we heard no unnecessary self-depreciations, no self-exaltations; but he exercised a dispassionate view of circumstances in all their bearings on the eternal future. The closing scenes of his life brought out to view every thing that was excellent, freed from every trace of what might be regarded as corrupting. Every thing alloying seemed to be depositing in his material fabric, ready to be cast off; whilst all that was perfecting appeared to be accumulating in his mind, to fit him for his departure. I have never before seen, and scarcely shall I again witness, a death, in all its circumstances, so grand and impressive; so harmonious with his natural character, so consistent with his spiritual life. Little indeed was said; but the expressions here recorded contained so many allusions and implications, that they will convey much to those who heard him, and who were aware of the circumstances in connexion. "Mark the perfect man, and behold the upright; for the end of that man is peace:" was fully applicable to our beloved pastor, whilst the words of his Saviour, inaudible to all but himself, were being uttered—"Come up hither."

THOUGHTS ON GOD'S JUDGMENTS.

The scriptures and all history prove, that God sometimes sends calamities as chastisements for sin, and as means of awakening men to an acknowledgment of his government, and an obedience to his commandments. The history of the Jews, of Babylon, of Tyre, of Egypt, and of almost every nation, whether of ancient or modern times, is full of examples of His judgments. Various are the instruments of His displeasure. War, captivity, famine, pestilence, wicked rulers, iniquitous laws, civil discord, and a thousand other evils, are ministers of His vengeance, when he pleases to chastise a guilty people.

The condition of mankind is, in many respects, better now than in any former age. There is a wider spread of knowledge—a greater prevalence of liberty—more general comfort—and above all, a more extended and widening sway of pure and undefiled religion. But much as there is in the state of the world to cause gratitude, and awaken hope, it is still true, that God's judgments are in the earth. There is "upon the earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth." It may be useful to specify two or three examples of the judgments of God.

The dreadful war in the north of Europe during the last year, which ended in rivetting still more strongly the chains of Poland, deserves to be mentioned. It is a judgment to Poland, for it has poured forth torrents of her best blood, it has made thousands of widows and orphans; it has driven multitudes of her citizens into exile, and has extinguished almost the hope of regaining her lost liberty.

It is a judgment to the great cause of freedom. The friends of human rights in all countries looked to Poland with earnest hope; but she has fallen, and the cause of liberty has, in her fate, suffered a severe calamity.

It may be a judgment to Russia herself. She has, indeed, succeeded in prostrating Poland again at the feet of her Emperor, but she has only made stronger fetters for herself. The despotism which sways its iron sceptre over her has gained strength. The slavery of Poland prolongs her own slavery. And yet to the Imperial government this apparent triumph may prove to be a terrible judgment. "The prosperity of fools shall destroy them." Prov. i, 32. "Pride goeth before destruction, and a haughty spirit before a fall." xvi, 18. The arrogance which the Emperor's victory over Poland will nourish, may excite him to ambitious projects, till, like Napoleon, he shall fall from his lofty height.

Let the inhabitants of the world learn righteousness from this event. There is among men an idolatrous love of liberty. For this men fight and die, as if this were the most essential ingredient in the cup of human happiness. But alas! it is the freedom of the body—freedom from human control—freedom from outward bondage—this, for the most part, is the freedom which men seek. It is not the liberty of the soul—emancipation from the dominion of sin—recovery out of the snares of the devil—the liberty, in fine, wherewith Christ makes his people free. But what is all other liberty without this?

"He is the freeman whom the truth makes free,

"And all are slaves beside."

God may have designed to teach men, by the fall of Poland, to seek that better liberty which the gospel bestows, and not to forget, in their eager pursuit of civil freedom, their duty to God, and their spiritual bondage. This lesson is needed. In Europe there is a feverish thirst for liberty. Society is convulsed—thrones are shaking—the old established institutions seem hastening to a change. Even in England, there are fearful signs of revolution; men's hearts are failing them for fear, and for looking for those things which are coming on the earth. But God is not in all their thoughts; they seek not his guidance and help. Religion is, in Europe, to a most melancholy extent, little more than a gorgeous form—a whited sepulchre. Let her inhabitants learn righteousness. Let the fall of Poland teach her, that God, though the friend of freedom, requires men to seek it by obedience to his commandments; that men must be prepared for liberty, by becoming holy; and that all their struggles for emancipation from despotic power will end in discomfiture, or deeper misery, while they are led captive by Satan at his will.

Let our country learn righteousness, for here the pride of freedom seems to make men feel as if they owed allegiance neither to God nor man. They abuse their liberty, and become licentious. They trample on God's laws—they violate his Sabbath, for example, and plead their freedom as an excuse. There is an impatience under restraint. Some of our countrymen seem almost ready to break the bonds of our national union; and ruin themselves and the whole country, from the insane vanity of freedom—of state sovereignty. Let the fate of Poland teach us righteousness. God can bow us down at the feet of a despot, as easily as he has prostrated Poland.

But we must proceed to consider another dreadful judgment which is now in the earth. An awful pestilence is raging over a large portion of the old world. Beginning on the Ganges, it has gradually spread itself, carrying terror and death in its course. It has reached western Asia. It has invaded Europe. It has raged in the northern portions of the continent. It is advancing westward. In England there is consternation. In our own cities, there is anxiety. It is not improbable that it will visit our country. It may spread over our States, and smite down its thousands, over the breadth of the land, till it shall cross the Rocky mountains, and reach the Pacific, and finally make the circuit of the earth. There is something in this sickness, which marks it as a special judgment of God. It spreads, no one knows how, and in defiance of all attempts to check its progress. It rages in cold countries, as well as under the tropics. It flies over mountains and oceans. It smites down its victims in a few hours; seizing the strong man and melting him down, as if by the lightning's stroke. Many millions of men have died.* In the city of Bagdad alone, 50,000 persons died in about two months. It seems as if God had sent this pestilence as a scourge to the human race; as his messenger to call on the inhabitants of the world: "Earth, earth, earth, hear the word of the Lord:" and by his judgments, to arouse them to learn righteousness.

While death is riding on the wings of the wind through the earth, and men are falling before him, like the grass before the mower's scythe, let the inhabitants of the world learn righteousness, repent of their sins, and believe on the Lord Jesus Christ.

But why do we speak of a judgment which may come?—Already has it been among us. For several weeks has sickness raged over the wide extent of our land. Scarcely a family has escaped. Multitudes have died. In Boston more persons have died, than during any equal period since its foundation. Young men and maidens, old men and children, the honorable man and the counsellor, and men who were pillars in our churches, have disappeared from among us. We look around for them; but alas! in

* It is stated in the London Quarterly Review, that since the cholera commenced its ravages, in 1817, *fifty millions* of human beings have been swept by it into eternity!

the family, in the streets, in the house of God, the places which once knew them know them no more forever.

And shall we, who survive, live as carelessly as before? Shall we not awake out of sleep! Shall we not examine our ways, and turn unto the Lord, saying, "we are consumed by thine anger, and by thy wrath are we troubled?" Ye who have forgotten God, and slighted His word, listen now to His Providence. Be wise now, and make your peace with God. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy upon him, and to our God, who will abundantly pardon." Isaiah lv, 7. Some of our readers have been preserved from sickness, while others have been visited. Will no sentiment of gratitude lead your hearts to God?—Some who have been sick have recovered. Will you refuse to love and obey Him who has rescued you from death? His judgments and His mercies have been manifested towards you. Will you not learn righteousness?

ENGLISH REFORM.

The Baptists have always regarded an establishment of religion by law, eminently injurious to the vital interests of christianity. The history of all religious establishments confirms us in this opinion, and increases our dread of *any* union, in this country, between Church and State.

Every system of religion which appeared in the world previous to the days of Christ, was associated with the secular government: an association founded not only in the natural longings of all men for power, but in traditions, which has always had great influence. The antediluvian patriarch united priestly and princely power. After the deluge, Noah became both ruler and priest to the whole race. At the confusion of tongues, the tribes scattered abroad over the face of the earth, naturally adopted the organization of the community from which they had broken off; and religion continued connected with the state. Thus the whole current of antiquity tended to induce every where the intermixture of religious institutions with those of the nation.

Jehovah taught a contrary lesson in the institution of the Jewish Church and kingdom, where the pontifical and gubernatorial prerogatives were divided and kept distinct, till those days of confusion came, which resulted in the overthrow of both their religious and civil polity.

The New Testament abundantly teaches that the Saviour never meant to unite the sacred means by which souls are saved, with the defilements and fluctuations of secular authority. His whole life, his frequent declarations as to the nature of his kingdom, and the instructions as to its propagation, which he gave his disciples, all proved that his kingdom was not of this world. Every subsequent age has served to show the impossibility of advancing piety in the heart, or extending the number of such as feel its holy power, by

carnal weapons. Not only is it evident that christianity, enforced by the state, fails almost utterly to secure the conversion of souls, but it is equally so that such a connexion introduces the most pestilent evils into the realm.

Though Christianity is, at this day, connected with the Government in every country where it predominates, except these United States; it is to England that our eyes are now particularly turned, in consequence of the deeply interesting REFORM which has there recently come under discussion. All turn with intense anxiety, to gaze on a great nation, agonizing in the throes of political and ecclesiastical regeneration. All lovers of God or man, must devoutly desire to see a country, whose power and example have such influence upon the nations, and whose humane and pious efforts have long been felt in every part of the earth, come nobly and purely forth from this peril.

The readers of this Magazine cannot be supposed to know much of the *causes* which have produced the present crisis in England. The daily press has furnished them passing events, and with a knowledge of the riots and other agitations which occur; but it seems our duty, as religious chroniclers, to embody some of the facts which have wrought this result. We must guard against the errors of the fathers, if we wish to escape the sorrows of the descendants.

Among the evils of the system we may mention,

I. *The cost of the establishment is enormous.* The following table shows the actual revenue of the clergy of the Church of England. This arises from tythes and other sources. The area of land in tillage, in England and Wales, is 29,322,290 acres.

Tithes arising from land in tillage,	£8,973,325
Tithes of such parishes as have lost the agricultural character, and become parts of cities and towns,	200,000
*Value of the tithes of coal, iron, tin, and copper mines, generally compounded for a large sum, at the lowest computation, cannot be less than	500,000
1040 perpetual curacies, at 100 <i>l.</i> each,	104,000
1000 benefices not parochial, at 75 <i>l.</i> each,	75,000
9,000 glebes, at 40 <i>l.</i> each,	360,000
The fees of 10,872 livings, at 20 <i>l.</i>	217,440
Incomes of Bishops,	220,000
Incomes of Deans and Chapters,	325,000
	10,974,765

Deduct 2,000,000 for lay impropriations, and we have left, nearly nine millions sterling, or about forty millions of dollars per annum, drawn from so small a territory as England and Wales to support the clergy. Add to this, half as much more for the ministers of Dissenters, who, we shall presently show, form no small part of the nation, and again, the cost of building and repairing houses of worship, and the burden is seen to be insupportable.

Beside the amount of tithes, &c. a large revenue is enjoyed by the church which is not directly burdensome, arising from possessions with which the church was endowed in olden times, amounting at this time, after all past confiscations &c. to £550,000 per annum.

*In one parish, in the county of Durham, the composition amounts to above 2,500*l.* per annum!

II. *The disproportionate division of this large income.* Some of the clergy have 30, or 40, or 50,000 pounds per annum, live in "castles" and roll in splendor, while others, and those that do the work of instructing the people, are generally cramped with a scanty income, and often in abject poverty, and obliged to subsist in part on charity. This disproportion is perpetually before the eyes of the people, and perpetually creates toward the Hierarchy the most unsuitable emotions on the part of the people, creates endless ambition, intrigue, repinings and envy among the clergy, and forms a disparity among ministers, which is in the utmost degree removed from the simplicity of the gospel.

III. *The unequal distribution of the privileges of public worship.* Each parish has its clergyman or rector, who owns and receives the income. Some parishes are vastly larger than others, but if the people wish more accommodation than one minister and one church afford, they cannot have it without laying on themselves the additional burden, for the income of the whole parish is the "freehold" of the one rector.

This disproportion is made very apparent by a few specifications. Thus the livings of

Easton, Northamptonshire contains	137 inhabitants.
Edgcot, do	67 "
Eaton-sacou, Bedfordshire,	2,039 "
Eccles, Lancashire,	23,331 "
Ecclesfield, Yorkshire,	7,163 "
Edburton, Sussex,	92 "
Egmore, Norfolk,	47 "

While the geographical boundaries of parishes have remained unchanged, the population has in some cases increased, and in others diminished; so that we now see the monstrous disproportion of a minister having in one case 47 inhabitants in his parish, and in another 23,331.

IV. *The establishment supports a sect, which is now a minority of the nation, and is therefore oppressive and unjust.*

The following computation assumes 550 hearers as the average in each congregation throughout the kingdom.

There are in England and Wales,

Churches or Chapels.

Established Churches,	11,600	×	550	=	5,858,000
Roman Catholic,	388	×	550	=	213,400
*Protestant Dissenters,	7,634	×	550	=	4,198,700

In Ireland we are not informed of the churches and chapels, but by the Parliament census of 1821, there were in that country,

Catholics,	4,838,000
Protestants,	1,963,487

Of these Protestants one half are Presbyterians, Baptists and other Dissenters; making in Ireland, say one million of the established party.

*Presbyterians 89—Independents 1,663—Baptists 1,055—Quakers 397—Wesleyan Methodists 2,827—Calvinistic Methodists 424—Other Methodists 660—Unitarians 169—Various minor Sects, 50—Total 7,634.

The total strength of each party throughout England and Ireland will thus be

	England.		Ireland.		
Established Church,	5,858,000	+	1,000,000	=	6,858,000
Roman Catholics,	213,400	+	5,500,000	=	5,793,400
Protestant Dissenters,	4,198,700	+	1,000,000	=	5,198,700

Then to reduce the whole to the two great parties of Conformists and Dissenters.

Roman Catholics,	5,713,400
Protestant Dissenters,	5,198,700
<hr/>	
All Dissenters,	10,912,100
Established Church,	6,858,000
<hr/>	
	4,064,100

Thus we see, that the Dissenters from the incorporated Church exceed, by four millions, those who conform thereto!

V. *The secular nature of the Church gives rise to the most abominable and unblushing simony.* Patrons have the power of settling ministers, not the people to whom they are to minister. The *livings*, as they are called, are bought and sold like other property, and hence, like other property, are generally bought or bestowed from mere worldly motives.

A "living" is procured by a parent or guardian, for the same reasons, and on the same principles, as stock or annuities, and persons are placed over the churches, whose only and avowed object is the income. The newspapers frequently contain such statements as the following, copied from the *Morning Chronicle*, of July 13, 1824.

"The church livings in Essex, sold on the first instant, by Mr. Robins, of Regent street, were not the absolute advowsons, but the next presentations contingent on the lives of Mr. and Mrs. W. T. P. L. Wellesley, aged thirty six, and twenty five years, respectively, and were as under :

Place.	Description.	Estimated annual value.	Age of incumbent.	Sold for.
Wanstead	Rectory	650 <i>l.</i>	62	2,440 <i>l.</i>
Woodford	do.	1,200	58	4,200
Gt. Paindon	do.	500	63	1,600
Fifield	do.	525	59	1,520
Rochford	do.	700	62	2,000
Filstead	Vicarage	400	50	900
Raydon	do.	200	46	580

The biddings appeared to be governed by the age and health of the incumbents, residence, situation, and other local circumstances, with which the parties interested, seemed to be well acquainted."

We have before us another advertisement in the *Morning Herald*, of April 15th, 1830; as follows :

"To be sold, the next presentation to a vicarage, in one of the midland counties, in the immediate neighborhood of two of the finest packs of fox hounds in the kingdom. The present annual income about £580, subject to curate's salary. The incumbent in his 60th year."

To show how few parishes elect their own ministers, we give the following table taken from the "Clerical Guide," an authentic Episcopal Register. There are

	<i>Living.</i>
In the gift of the King and Government	1,014
Lay nobility and gentry,	5,030
Bishops,	1,304
Deans and Chapters,	1,042
Private Ecclesiastics,	1,423
Universities of Oxford and Cambridge,	794
Corporations, and charitable institutions,	197
Inhabitants,	68
	<hr/>
Total	10,872

Allowing that the Government, the Bishops, the Universities and the Corporations never *sell* livings; (though Parliamentary and family influence, which are as impure motives as love of gain, rule chiefly in these cases) we find 6,453 livings, or nearly two thirds liable to sale, by lay nobility, gentry, and private ecclesiastics! Only in 68 cases out of 10,872 are the pastors chosen by the people! Of the 1423 livings, in the hands of private ecclesiastics, nearly all sustain the double character of patron and incumbent, having bought their own places! The people may be, and are, in some cases, blest with a holy and vigilant shepherd; but he dies, and the patron who presented him, no longer owns the living. An ungodly patron puts over them an irreligious or disagreeable rector, and they must submit, or become despised and oppressed dissenters. Take the case of Leigh Richmond, the late incumbent at Turvey in Bedfordshire. A clergyman has been appointed to that living, who in some particulars so little resembles his predecessor, that a considerable number of the congregation have discontinued their attendance at the Church, erected a meeting house, and formed themselves into a christian church, under the pastoral care of a dissenting minister.

The purchase and sale of pastorships make the people, or rather the parish, the absolute *property* of the minister. Such are the gross obstructions to ecclesiastical discipline, arising from this fact, that minor clerical irregularities, such as card playing, tavern haunting, &c. are not noticed. In some cases, even profligacy escapes requisite censure, or is tardily subjected to discipline, at great pecuniary sacrifice, on the part of the Bishop, who undertakes to perform the vows of his consecration. At the last session of parliament, a petition was presented complaining of a Rector who had for years been notorious for profligacy. "The Bishop of Lincoln stated in his place, in the House of Lords, that, owing to the operation of certain formalities in the ecclesiastical courts, he had hitherto ineffectually endeavored to subject this clergyman to discipline; and considered it a hardship, that in the discharge of duty, he had already incurred an expense of several hundred pounds sterling."

When a person who has received holy orders, happens to possess sufficient property to purchase a benefice, the Bishop has power to oppose this palpable simony, by refusing to institute him; but if he

does so, is exposed to an action for damages. If, after being installed or instituted, his conduct prove grossly immoral, the said Bishop cannot remove him, except by great sacrifice and trouble. Two years must be consumed in the process if he appealed from one judicatory to another, and when a conclusion arrives, and his merited removal is decided on, the courts of common law interpose their authority to protect his "freehold," that is, his living; nor can redress be obtained except by another tedious and expensive process. During all this time his disgraceful and profligate conduct is inflicting scandal on religion, and damage to the morals of the community.

VI. *The Establishment creates various ecclesiastical offices, for which there is no authority in the New Testament, the duties of which being partly spiritual and partly secular, produce great abuses.*

The king is head of the English church and "Defender of the Faith," though often a man of profligate habits. In his gift are the 2 Archbishoprics and the 24 bishoprics, beside 22 out of the 31 Deaneries, and 74 out of 497 Prebendaries. All these offices have secular as well as spiritual power and duties. The Archbishop of Canterbury is the chief Peer of the Realm, "next to the Royal Family, and having precedence of all Dukes and all great officers of the Crown." The Archbishop of York has precedence of all Dukes not of the Royal blood—and of all state officers except the Lord Chancellor. The Bishops are Peers of the Realm, and as such, sit and vote in the House of Lords. The Deans control the Cathedrals, and let out its walls by the inch, for monuments, and receive money for allowing persons to see them. They take care of ecclesiastical estates, and keep cathedrals, &c. in repair. Then there are *Canons*, major and minor, and *Prebends*, *Vicars*, *Precentors*, *Arch-deacons*, *Rectors*, and one hardly knows what besides, of whose offices it is difficult to offer any description.

The writer, happening while in Dublin to look over the city directory, found the following officers connected with the Episcopal Cathedral Church of that place :

1 Dean and Ordinary, 1 Registrar, 1 Chantor, 1 Chancellor, 1 Treasurer,
2 Arch-deacons, 25 Prebendaries, 4 minor Canons, 12 Vicars choral,
1 Organist, 1 Solicitor, 1 Virger, 1 Sexton, 2 Librarians, and 1 Master of
the boys of the Choir.

Had the officers of the Cathedral of York, or St. Paul's and some others, happened to have been noticed, the list would no doubt have been more imposing. But the Dublin case furnishes sufficient evidence of ecclesiastical offices of vanity.

In many cases, several livings are held by the same persons. Many of the ministers are Civil Magistrates, and in the exercise of their civil functions, are daily in the habit of arranging militia business; licensing theatres, taverns, and Sunday tea-gardens. Functions these, eminently contrary to the nature of a spiritual vocation.

It is not necessary for the readers of this Magazine to be led into further details, nor will our limits allow them. A fraction only, of the evils of a Church Establishment have been portrayed,

but enough, surely, to put every one on his guard. It should never be proudly and idly said, we are in no danger. Are we Americans such prodigies of wisdom and power as to be subject to no growing abuses—no misguided counsels? Englishmen are not greater fools than ourselves. How then has this ecclesiastical embarrassment been fixed upon them? Partly through the imperfection of their reform from Popery, and partly through the gradual accumulation of abuses. Freed from the first of these causes, we are not less exposed to the latter than they. We must watch then, and be sober, resisting evils in their first stages, and praying constantly to God, to preserve our happy constitution unimpaired.

But while we watch the clergy, we are to watch statesmen still more. If religion be ever connected with the state, it must be grafted on by legislators:—ministers cannot do it. The danger is not so much, that religion will grasp the secular power, as that the secular power will lay hold on religion, or what it may so call, and mix it with civil polity, as was done in Great Britain when the present English Church was formed.

Let us watch statesmen in another respect. Men rush to extremes. There is danger in this country, of so blotting out all religious acts and all recognition of Jehovah, from our halls of legislation and justice, as will in fact establish *Deism*. This has been attempted to be done, under pretence of avoiding denominational differences, or favoring any sect. But will not this be establishing a *sect*, and that too, the smallest in the land? Our original principles, as Baptists, require us to resist any such tendencies, with firmness and consistency.

We will watch against *priestcraft*, and against *infidel and atheistical craft*, and will so do against *well meant mistakes* and *false policy*: and while we watch vigilantly, let us pray mightily that Jehovah may give us to dwell in peace, and extend our borders in prosperity:—that our children may inherit the institutions of our fathers;—and that from this land may go forth the brightness of Truth to the people that sit in darkness.

REVIEW.

THE TRACTS OF THE BAPTIST GENERAL TRACT SOCIETY.—*The first four volumes*.—Philadelphia. Published at their Depository, No. 118, North Fourth Street.

We have just risen from a fresh examination of these interesting volumes. And the reflection has rushed over us, Are all the readers of our Magazine aware of their existence, cheapness, and various worth? Are they to be found in every Baptist family in the United States; and valued, read, and *re-read*, as they ought to be? Is it universally known, that these four volumes of Baptist Tracts, neatly bound, and lettered, and containing 12,000 duodecimo pages, of most excellent christian reading, can be procured as a family possession, for the small sum of \$1,40, that is to say, for 35 cents a volume? Were this known, would they not be eagerly ap-

plied for by every Baptist, at every Depository, or at the hands of every Agent, from the snow-clad villages of Maine to the sunny vales of the Mississippi?—The conviction that this was not the case, suggested the propriety of calling the attention of our readers a few moments, to the character of these volumes, and to the circumstances and claims of the Society which has sent them forth into the world. Our notices of both will be brief, and we persuade ourselves not unseasonable, unprofitable, or without interest.

To begin with the volumes before us. They comprise the first 92 Tracts of the Society's publications. Some few of these may perhaps be called double tracts, containing two distinct articles of nearly equal length and importance. These additional articles swell the number to 100. Of the whole, we remark, that 34 are Narrative Tracts; 20 Doctrinal; 28 Practical; 3 Missionary; a beautiful Allegory; and 4 consist of Sententious Sayings gathered from the whole field of Doctrinal, Experimental, and Practical Religion. Let every one think what a mass of the richest and most select instruction is here embodied! Indeed, we cannot withhold our most cordial approbation, not to say our admiration, from the excellent judgment displayed by the Committee of Publication, in the selection of these tracts. Without the least wish to promote invidious distinctions, we feel no hesitation in saying, that the publications of the Baptist General Tract Society will not, in any respect, suffer by comparison with those of any other society. All denominational prejudice apart, we can easily discern that there are reasons why, as a whole, they should be even superior. The single fact, that the series commenced at a more recent period, when more materials existed from which to make a selection, and when experience had decided among many, which tracts were the most interesting and useful, would justify this observation.

Among the tracts composing the first volume, we would name as eminently valuable, in our view, No. 1. "Memorable Thoughts and Holy Resolutions;" No. 3. "The Great Error Detected;" No. 6. "The Great Question Answered;" No. 14. "Church Discipline;" No. 18. "Menno's Departure from Popery;" No. 20. "Practical Uses of Baptism;" No. 26. "Terms of Communion;" No's. 27 and 29. "The Dairyman's Daughter," and that terror of the openly wicked and profane, "The Swearer's Prayer."

In the second volume, we prefer No. 33. "Little Martha;" No. 34. "Fragments from Philip Henry;" No. 36. "The Progress of Sin;" No. 45. "Scripture Guide to Baptism;" No. 48. "Memoirs of Temperance Pascoe;" and No. 52. "Nature and Importance of Repentance." Perhaps we ought to include No. 46. "The History of Amelia Gale."

In volume third, besides other valuable tracts, we find three that will, we trust, never be forgotten; No. 55. "Memoirs of Pearce;" No. 57. "The Work of the Holy Spirit;" and No. 69. "The Moral Dignity of the Missionary Enterprise." It is rarely we are permitted to group together three such names as those of the authors of the pieces just mentioned, Andrew Fuller, Robert Hall, and Francis Wayland.

Volume fourth is not inferior to any of its predecessors. We would particularly point to No's. 72 and 73. "On Christian Education;" No. 80. "The Backslider," by Fuller; No. 82. "A Persuasive to Christian Fellowship;" No. 85. "Future Punishment Endless;" No. 87. "Loss of the ship Kent, by fire;" No. 89. "On Bigotry;" No. 90. "Memoir of T. S. Winn;" and No's. 91 and 92. On the "Duties of Church Members." To these may be added one, which first appeared as an article in this Magazine, on Prayer. It is from the pen of Prof. Chase of Newton, and forms tract No. 88 of the series.

In thus giving prominence to the tracts we have named, we have no wish to sink any of the remainder into shade. We have not noticed one in the series, that will not richly repay the purchase and the perusal.

And how can we here forbear to inquire, What are our obligations as individual christians, and as a denomination, to a society which has put within our reach so many valuable publications, at a price so low that the poorest members of our churches may afford to possess them? A society which gives us the Life of Pearce, for less than 25 cents, and Fuller's Backslider for 3 cents, and Pengilly's Scripture Guide to Baptism for about 4! Can such a society want encouragement? Can a Baptist church in all our 440, be without its auxiliary, regularly contributing to the funds of the parent society, and in return, receiving, reading and circulating its tracts? Can there be a Sabbath School where they are not introduced, or a congregation without a pastor who are not supplied with these precious substitutes for the ministry of the Word? Can there be a pastor who does not make them the companion of his visits among his people, or a domestic missionary who does not give wings to these silent messengers of salvation as he passes from place to place? Among 350,000 Baptists in our country, is there one who does not covet the privilege of aiding the Baptist General Tract Society, by subscription, or purchase, or donation? Never was aid needed so much as now. No where could an equal sum be appropriated with a higher certainty of doing good, thirty, sixty, and an hundred fold. Nearly three millions of our country's population look up to us for instruction. All this responsibility rests upon us as Baptists. Our Tract Society is a mighty agent for enlightening, purifying, elevating and blessing this immense mass of population. By instant aid, relieved from its present embarrassments, it will commence its operations with renewed vigor; it will act at once on the city and on the country; it will penetrate the western wilderness; and every where in its broad but noiseless track, *the word of the Lord shall have free course and be glorified.*

EDUCATION DEPARTMENT.

Subscriptions and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, Treasurer, No. 123 Washington St. Boston. Communications to the Board, should be addressed to E. Thresher, Corresponding Secretary, or left at the Society's rooms, No. 18, in Joy's building, near the Post Office, Washington Street, Boston.

NEWTON THEOLOGICAL INSTITUTION.

The Trustees of Newton Theological Institution recently opened a subscription of \$20,000, which we are happy to learn is nearly filled, to be used as a sinking fund for the support of two Professors, for twenty years. It has been ascertained that \$10,000 at five per cent. will pay \$800 per annum for twenty years. This method was chosen, we are told, instead of a permanent endowment, because it was the only plan which seemed practicable. We are by no means certain, however, that the mother of invention has not, in this case, marked for those who wish to honor the Lord with their substance, a very promising means of doing good.

Suppose an individual has \$10,000 with which he wishes to encourage biblical learning, by providing for the support of a theological professor. Upon the plan of a temporary endowment, he would confer upon the succeeding generation, with a capital of \$10,000, a benefit equal to \$16,000, while a permanent endowment of the same capital would confer only \$10,000, leaving \$10,000 at the end of twenty years to another generation with which to fulfil his intentions should they be good men, or if otherwise, to destroy with the same means, what he had hitherto accomplished.

The pecuniary means of doing good are every day increasing. It would seem more important therefore, that we prepare succeeding generations to use aright those means of doing good which God may give them, than that we increase their ability to do evil should they be wickedly disposed. Besides, upon the supposition that those who are to come after us shall be faithful and true men, we should esteem the income of \$6,000 judiciously expended in the education of our ministry, more valuable than that of \$10,000 in the form of dollars and cents.

The Education Society look upon this effort in behalf of the Newton Theological Institution with peculiar favor. The treasury of the Education Society, by this provision, will probably be relieved by an amount nearly equal to that of the salaries of the two professors.

The Institution it is known was commenced under the auspices of the Education Society, and one of the Professors at least continued to receive his entire support from the Society, until March, 1830, when the

pecuniary responsibilities of the Society became so heavy, that it relinquished the support of the Professors entirely to the Trustees of the Institution. Since that time both the Professors have been supported in part by contributions from the Churches, but chiefly by the liberal benefactions of a few individuals. They are now provided for, for twenty years, which will give the Trustees an opportunity to direct their attention to other necessary investments, and the friends of the Education Society an opportunity of forwarding to its Treasury a more liberal support.

A DAY OF PRAYER FOR LITERARY INSTITUTIONS.

It is hoped that all the pious people in our country, will anticipate with fond recollection, the last Thursday in February, and observe it as a day of thanksgiving and prayer in behalf of our Literary Institutions.

The abundant blessings of our Heavenly Father, which he has vouchsafed to these Institutions during the past year, in the hopeful conversion of several hundred educated and promising youth, affords at once, an occasion for thankfulness, and a ground of confidence in Him who heareth prayer.

On the other hand, the moral condition of the great majority of young men in literary pursuits, is such as calls for the united and devout supplications of all who appreciate the blessings of christianity, or the value of the soul.

Prayer is unquestionably God's appointed medium for communicating all spiritual blessings. The testimony of his unerring word is "Ask, and ye shall receive." Encouraged, then, by the promises of the word of God and the experience of his goodness and mercy, let all the pious, who love the Saviour and the souls of men, bring their tithes into the storehouse of the Lord, and prove him therewith, and see if he will not pour out a blessing. Ye parents who love the souls of your children, and desire their salvation; ye patriots who wish well to your country, and hope for its future prosperity; ye christians who seek the glory of Christ and the salvation of sinners, let us pray for the conversion and sanctification of those, who, under God, are to hold in their hands the destinies of religion, of civil society and of domestic happiness.

Should 1832 be as greatly signalized by the bestowment of divine blessings upon our Literary Institutions, as was 1831, how would the power of Satan be broken, and the march of truth accelerated.

THEOLOGICAL SCHOOL AT GENEVA.

Several evangelical ministers in Geneva have commenced a Theological School, in which they propose to teach the true doctrines of christianity as presented in the confessions of the reformed churches in Holland, England, Scotland, France and Germany. The teachers are M. Gaussen, Pastor, M. M. Galland, Merle d' Aubigne, ministers.

They have, it appears, the requisite buildings and library, they have also at present, a support for their teachers, but want the means of

assisting indigent young men in their preparation. One hundred and fifty, or two hundred dollars annually, it is thought, will be a competent support for a young man at Geneva.

At a recent meeting held in the city of New York, it was proposed to raise \$10,000 for the encouragement of this infant Institution. Rev. Dr. Spring, Dr. Cornelius, Rev. A. Peters, and Messrs Wilder, A. Tappan, E. Lord and J. C. Brigham, were appointed a committee, with discretionary powers, to manage the fund.

The Rev. Mr. Proudfit, of Newburyport, who has recently returned from Europe, addressed the meeting and communicated much valuable information concerning the present moral condition of Switzerland and France. He hoped that something would be done. He thought, that, besides a provision for the indigent, pious youth of those parts, a number of our most promising young men should be sent out from this country to Geneva, to complete their education, with a view of qualifying themselves for Missionaries in France and Switzerland.

Geneva is a protestant canton of Switzerland, containing 53,910 inhabitants; of these, 37,700 are Calvinists, 15,800 Catholics, 350 Lutherans, and 60 Jews. This province, once distinguished as the abode of a pure christianity, and as a refuge of persecuted protestants, is supposed at present to contain but a small minority who are decidedly evangelical and pious. The great majority of those who are styled Calvinists, are said to be of the lowest order of Socinians. This is particularly true of the Professors in the University at Geneva, which was once fostered by the prayers and labors of Calvin and Beza and Pictet.

PRESBYTERIAN EDUCATION SOCIETY.

The Rev. E. Cornelius, D. D. having been elected Cor. Sec. of A. B. C. F. M. has resigned his office as Cor. Sec. of the Presbyterian Education Society, and the Rev. William Patten has been elected to fill his place, and Rev. John J. Owen as Assistant Secretary. We deeply regret that the interests of education are to be deprived of the labors of so valuable a man; though we by no means suppose that the usefulness of Dr. Cornelius will be at all diminished by this change in the field of his labor.

The Presbyterian Education Society, which was formerly a Branch of the American Education Society, during the last year, dissolved this connexion and became co-ordinate with that Institution. Its territorial limits, are all parts of the United States out of New England, leaving New England to the American Education Society, as its appropriate sphere of action.

The Presbyterian Ed. Soc. includes the following Branches and agencies. *Western Ed. Soc.*, in the western part of N. Y. *Western Reserve Branch*, including *Western Reserve* in Ohio and Michigan. *Western Agency*, Cincinnati, Ohio. *Indiana Ed. Soc.* *West Tennessee Agency* and *East Tennessee Agency*. These several Societies and Agencies now employ constantly four men. Others are expected to enter the same field soon.

MISSIONARY REGISTER,

FOR FEBRUARY, 1832.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

MR. MASON'S JOURNAL.

On board _____,

March 30, 1831. This evening, accompanied by several members of the mission family, Mrs. Mason and myself came on board this vessel, expecting on the morrow to sail for Tavoy. To part from Christian friends in a land where the Christian is so rare, and to be separated from Christian privileges where they are so few, seem to be events which the Christian cannot but deplore. However, I mourn not; "the Lord is the portion of mine inheritance:" and though he may call me to go where no sabbath is acknowledged, and no kind Christian offices performed, yet he will never send me "where universal love smiles not around."

Sitting on deck this evening, I entered into conversation with the owner of the vessel, who is an Indoo Chinese. After conversing a short time on mercantile topics, the conversation took a religious turn, when he immediately observed, "I no understand plenty English." How true it is "out of the abundance of the heart the mouth speaketh!" Here is a man who has learned to converse concerning his merchandize, but of God and eternity knows not a word!

April 1. The expiring day has brought no pilot and we are yet at the anchorage of yesterday. I have repeatedly strained my eyes in looking at Maulmein, which lies in the distant perspective, but can recognize nothing distinctly save its lofty pagoda; though sometimes it

is almost certain I see the tall leafless tree towering above the surrounding huts, which stand in the Missionary compound; but again I think "'tis imagination all." What desolation sin has made! On the site of yonder town once stood a city of from one hundred to one hundred and fifty thousand inhabitants. But the fire-brand of war consumed its dwellings, and the merciless sword drank the life-blood of their inmates; and so completely was its place blotted out, that when the British first landed, it was the work of a day for the soldiers to cut a path through the jungle to the place of their present cantonment; which is the site of an ancient fortification at the northern extremity of the town. It is at the south-eastern angle of this walled enclosure, of more than half a square mile area, that the great pagoda stands, on the highest point of the ridge of hills that extends about three miles behind the town, parallel with the river, and commanding a prospect which I have seldom seen equalled.

A prospect that wants but a location in Switzerland or Italy, to acquire the appellation, romantic.

On the north are seen the lofty hills of Martaban or Zingat mountains, visible at sea more than forty miles; to the right of these are the Zwagaben mountains, at the distance of from twenty to forty miles; but with the rays of the setting sun reflected from their ragged and perpendicular sides, one imagines them not farther than a morning's walk. On one of their summits is a pagoda visible in clear weather with the

naked eye, the materials for which I am told, must have been carried a considerable distance across a narrow ridge, not wide enough for two men to pass each other, seven hundred feet perpendicular descent on each side. Mountains are also seen scattered to the east and south; one or two of which are remarkable for standing alone, in a low, flat region, high, and to all appearance absolutely inaccessible. Five streams may here be viewed at once. The Salwen from the north, the Gaing from the east, and the Attran from the south, all unite in a large bason, which lies spread out on the north, and which finds an outlet between the rocky points of Maulmein and Martaban, but is divided again to the east and south by the Island of Pelew Gewan (the Island of Man-eaters) marked on the old maps Bruxe Island. "The misty mountain tops," the meanderings of the silvery Attran passing amid the gloomy forest, or skirting the distant paddy field that spreads its light green foliage like an island in the jungly ocean around, with ragged rocks, lifting their precipitous sides and naked brows above the plains; these, with a thousand beauties in the landscape, that nature scatters in attractive confusion, but which pen cannot describe, afford a scene which to the painter or poet were grand. Nor is it less so to the Missionary. To him it wears a sublimity far beyond what nature gives it, when he muses on the thousands and thousands of immortal spirits, "dead in trespasses and sins," with which those hills, and vallies, and plains are peopled; and yearns to point them to Him who is as "the shadow of a great rock in a weary land," and

"Sweetly speak of sins forgiven,
Earnest of the joys of heaven."

April 4. Amherst is fast receding from our eyes, and the Hope tree, unconscious alike of the treasure at its feet, and its own classic celebrity, is mingling with the unnoted forest around. A passage, which on last going up to Maul-

mein, I made in five hours, has cost us five days; affording some fine opportunities for the exercise of patience; a quality though of but little display, yet of the last importance to a missionary.

An incident occurred to day which shows the importance of missionaries being *liberally* supplied with medicines. Last evening the captain retired with a high fever, but in hopes that medical assistance might be obtained to day from Amherst, I neglected to prescribe. Learning, however, my mistake, this morning, from the pilot, I recommended medicine, when it appeared that there was not a dose of medicine on board, excepting mine. I accordingly prescribed for him, and success seems to accompany the prescription; for he is much better this evening.

April 6. This morning we found ourselves, at day-light, opposite Ya, the capital of a province of the same name, and about fifty miles south of Amherst. The entrance of the river is so shut in by islands, that the town cannot be seen at sea. It is a spot that seems well situated for another mission station, and would form a connecting link between Maulmein and Tavoy. A missionary itinerating from Ya across the mountains would meet with multitudes of Karens that have not yet *heard* of a Saviour.

April 8. About dark this evening, as we were endeavoring to round Tavoy point, to obtain anchorage within the mouth of the river, a heavy squall came up from the south, and we were glad, in sea parlance, to wear ship and put out to sea again.

April 9. This morning we succeeded in coming into the river, which on a clear day, like the present, affords some fine natural scenery. The southern horizon is spotted with numerous islands that form a part of Malte Brun's Murgui Archipelago. In the east and south, excepting a few alluvial spots, hills and mountains are seen from the water's edge to the separating chain that divides this pro-

vince from Siam, exhibiting in some places six different ridges gradually towering above each other, and distinctly traced by "shade deepening into shade." Precipitous rocks covered, now with a grey, and anon with a scarlet lichen, afford a pleasing relief to the eye, from the dark forests, with which the whole is otherwise clothed. The river, which at the mouth is ten or twelve miles wide, soon becomes diversified with numerous islands; some, irregular masses of rocks; the work, it would seem, of some convulsion of nature; others, low and flat, formed by depositions from the river, overgrown with the fern with which the natives of this country always thatch their houses, and displaying a front little inferior in height to trees. But for eighteen miles above the mouth, not a vestige of human habitations can be seen, nor ought to suggest a thought that the foot of man has ever trod

"Yon rocky falls, that seem to bid defiance
To steps the most adventurously bold.
There silence dwells profound; and if the
cry
Of high-poised eagle break, at times, the
calm,
The mantled echoes no response return."

Tavoy, April 11. We arrived here this evening about nine o'clock, and were happy to find sister Boardman and her little son well, and pleased to hear of some interesting occurrences of a missionary character; but as she has communicated them in a journal to the Board, it is not necessary to notice them here.

April 24. We examined a Karen and his wife, this evening, who request baptism, and as they give satisfactory evidence of having passed from death unto life, I propose baptizing them to-morrow morning.

April 25. This morning, while the friends of missions were assembled for sabbath evening worship,* I baptised the two Karens noted in the journal of yesterday. They

* The morning of the Sabbath on the other side of the globe, comes on as our evening approaches.

were up, praying, nearly all the night previous to their examination, as we are told.

April 29. Ko Thah-byoo, who has been making a beginning at school-keeping among his countrymen, returned last evening, accompanied by five or six of his scholars, whom he brought up this morning for examination in relation to their duties. We were well pleased with the progress they have made, considering the opportunities they possess for acquiring the language, Ko Thah-byoo himself speaking Burman imperfectly, and reading worse than he speaks. However, he is the best teacher we can give them, and is much better than none.

May 1. Of two Karens that asked for baptism to day, the first was accepted, but we shall defer his baptism until the following sabbath. The other, a female of rather more than usual natural abilities, that has learned to read with no assistance, but what she could occasionally obtain from a Burman passing through the village where she resides, we were constrained to reject, not feeling satisfied with her piety.

May 6. Yesterday brought us several arrivals of Karens, and this morning, with an audience of more than fifty, we commenced examining the candidates for baptism. We have to day accepted five, rejecting three.

May 7. Six have been approved for the ordinance to day, and three more rejected. In the evening we went out to the baptismal tank, and I baptised the twelve, six men and six women, who have been received. The pleasure arising from these seasons is not a little embittered by the numerous instances that occur, of persons turning from the church to the world, and the consequent responsibility devolving on him who opens the door into the church. And while I rejoice in the pleasing prospects before us, I would not trust them, and I feel most encouraged by the promises of that God who has said, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall

not return, that unto me every knee shall bow, every tongue shall swear."

May 8. This evening I had the pleasure of administering the communion to a church gathered from the heathen, among whom were present forty-four Karens. After Ko Ing had concluded a discourse on the sufferings of Christ, I read that part of the Burman Liturgy, which relates to the breaking of bread, and Moug Shwa Bwen followed in prayer. The bread having been carried round by Ko Thah-byoo, after reading the remaining part of the communion service, Moug Kiya prayed in Karen; Ko Dwah, a deacon of the Maulmein church, carried round the wine, and the services were closed by the blessing being pronounced.

Such is our mode at these extremities of the earth, of celebrating the sufferings and death of our crucified Redeemer. After the services were over, and before the communicants left their seats, I distributed to each individual a little selection of tracts, that had been previously prepared for them.

May 9. This morning the Karens left us for their native villages, from whom we expect to hear little or nothing until the close of the rains; a duration of six months. Ko Thah-byoo will be employed among them during the season, in preaching and keeping school. We have also engaged Moug Thah Nan, one of their number that can read a little, to keep school and teach all he knows. As soon as the mountains are passable after the rains, they have been instructed to communicate the intelligence, and unless brother Jones comes down, we intend sewing* up the doors again, and moving into the jungle.

May 21. Schools being our only field of usefulness during the rains, they obtain considerable of our attention. Sister Boardman, besides

doing all in the boarding school, that Mrs. Mason and myself cannot, is deeply engaged with the female day school, which falls wholly into her department. I have felt the want of school books to be the greatest difficulty. Brother Boardman had intended to have prepared something for an arithmetic, but his sudden death prevented.

To supply this deficiency, I have devoted considerable time latterly, to the translating into Burman, with such alterations as the different weights, measures, and articles, used in this country render necessary, several sheets of "Colburn's Intellectual Arithmetic," and having employed Ko Dwah to write off a few copies, I have this week introduced them into the school. While I have been engaged as above, Mrs. Mason has been translating Dr. Judson's tract on Geography, into English, a part of which has also gone into the school this week. In this way we turn their English studies to the best advantage, as they learn English and Geography together. But there is no inducement for the natives of this country to study the English language; and to do it, to any purpose, requires more labor than these people will devote to any thing. I intend teaching it therefore, no farther than it can be made useful in understanding maps, &c., which cannot be obtained in their own language. Indeed, I should much prefer having maps for them in Burman, and thought of preparing a set; but after drawing one, I found it would require more time than would be justifiable for me to devote to such an object.

May 24. Three Karens arrived this evening who are not christians, but say, "we are considering." They are very anxious to obtain some one to keep school in the village where they reside.

May 25. Moug Sek-Kya, of whose return from Siam we have had previous intelligence, arrived at the mission house this evening, and confirms all that has been said

*Their houses are made of bamboo and other light materials, so that a *thread* constitutes the fastening of the doors.

in relation to the unfavorable reception of Divine truth in that country. In only two houses, he says, could he succeed in leaving tracts. Returning by a circuitous route from the south, he met with something more encouraging among the Karens in that direction. At eight days journey from this place, he says they have built a *zayat* for a christian teacher, in hopes that some one will come among them, and for whom they are very anxious. Were ever a people prepared for the gospel, surely the Karens are that people! But christians have been waiting so long for "the Lord's time," before they engaged in missions, that when the heathen would "cast their idols to the moles and the bats" they have none to guide them into the way of truth.

May 29. Last evening we had an arrival of six Karens, from the village on this side the mountains, to spend the Sabbath with us, although some of the streams they have to wade are already breast high. Two of the number request baptism, but I think it best for them to wait.

May 30. This morning, Moug Sek-Kya left us with instructions to go to the neighborhood of the place where the *zayat* has been built, and if practicable, get up a school, but otherwise, to go and keep school in the village from which we received application, as noticed in my journal of the 24th.

—
Extracts from the last Journal kept by the late Rev. George D. Boardman, after his return from Maulmein to Tavoy.

Tavoy, Dec. 8, 1830.—Received a visit from five Karens, who came out loaded with presents as soon as they heard of our arrival. Two of them requested baptism, but concluded to defer it till Ko Thah-byoo returns from Moug So's village, whither he has gone to communicate the news of our arrival. After evening service, had a slight expectation of blood, the first for about two years.

Dec. 11. Two small companies of Karens visited us, among whom

were two of the baptized. They had not heard of our arrival. They seemed much gratified to see us. Three of them are desirous of being baptized, but they will wait a short season. From one of the baptized, we are happy to learn that all the disciples are in health; and no one has fallen from his steadfastness.

Lord's day, the 12th.—I have been very weak and entirely unable to preach since the expectation of blood on Wednesday night. Ko Ing, who is spending a month or two with us, preaches for me. Ten or twelve Karens present to-day.

Dec. 13.—Moug Sek Kya who has been with us three days, proposes going across to the Siamese frontier and spending three months, partly in trading, and partly in communicating what he can of the Gospel to his fellow Karens. I gave him a supply of scriptures and tracts for distribution, as opportunity offers.

Dec. 16. In the morning a small number of Karens, who have been here four or five days, left us; and in the afternoon, Ko Thah-byoo arrived, with about forty in his train, all of whom, he said had come to receive baptism. It appeared, that there were in the company all the disciples, except the two who had previously visited us. So that we have now met with each one of the thirteen Karen disciples, and a large number of others who wish to be baptized. How pleasing is our interview. But I am too feeble to describe it. We shall probably spend the next three or four days, in examining the candidates. And O may the Spirit of the Lord be with us, to guide us in all our proceedings.

Dec. 20. Finished the examination, which has lasted above three whole days and evenings. Eighteen Karens, among whom were five females, have been accepted, and were this day baptized by our ordained brother Ing. With them, was baptized also, Moug Berah, a lovely lad from our school, the son of the chief native officer in the place. The father is a Moosool-

man, and the little boy has much reason to expect severe persecution, and perhaps the disinheritance of a large estate. But he seems fortified by the grace of God to bear all; and we have long had satisfactory evidence of the reality of his conversion. He applied for baptism before I left this for Maulmein, last April, and was mentioned in my letters to Mrs. Boardman at the time, which letters have been forwarded to the Corresponding Secretary.

In the course of the day, I joined a couple in marriage according to the christian form. The man was baptized last April, and as he had taken his wife since, he desired to have the proper christian ceremony performed. In the evening, I administered the Lord's Supper to thirty-seven persons, four of the church being absent. By the good hand of the Lord upon us, our Church in Tavoy has been nearly doubled to day. O, it has been a precious day. In the evening, at the Lord's table, the solemnity and attention were very peculiar. But I cannot write particulars.

Dec. 21. Our company has left us, after many prayers for blessings to rest on those who go and those who stay. I must not omit that they are exceedingly desirous for a teacher to live among them, to teach themselves, their wives and their children.

Dec. 31. Since the above date, several small companies of Karens have visited us, and four or five persons have made application for baptism. Ko Ing spends most of his time among the Tavoy, visiting and conversing with them at their houses, and discussing religious topics with them at their *zayats*. He finds them much as I have always found them, stupid, inattentive and regardless of what is said, though I believe there are two or three, who, he hopes are thoughtful.

In the course of the month, I have given away four hundred and sixty tracts and portions of scripture in Burman, eight or ten portions in Malabar, thirty or forty in

Chinese, besides a few English books and tracts. My health being, on the whole, somewhat improved, since my removal to Tavoy. I feel some hope of being soon able to do a little missionary work; if not, to teach and preach daily, as I formerly did.

1831. *Jan. 1.* This year opens with the prospect of one or two missionaries joining us at this station; that several Karens, (perhaps ten) will soon be added to the 33 already baptized here, so that our boys school, which will be re-opened in a few days, will have considerable increase of numbers: but there are no animating prospects in relation to the poor people of this benighted city. Last year opened on a most severe and dangerous illness of my beloved partner; this year she and the child are healthy and rugged, and I am the invalid, travelling, perhaps with hasty step, to my long home. I am, however, much improved in health since returning to Tavoy, and have felt better the last fortnight than I have any other fortnight since last July, when I committed myself to the physicians' care, and at his recommendation, suspended all missionary labors. My health and life, and those of my family and friends, I commit to our gracious God upon the ensuing year, praying that he will dispose of us all as shall most promote His glory and the everlasting good of our souls.

—
Valley Towns, Cherokee Nation,

Nov. 14, 1831.

Rev. and Dear Sir,—

Our mail conveyance has, for some time, been interrupted; so that we could neither receive intelligence from our friends, nor send to them.

We have cause for gratitude, however, that the Lord is carrying on his glorious work. We have not, of late, baptized as many, in the same space of time, as in the spring and summer, but I believe the shaking among the dry bones is more extensively diffused than ever. New places are beginning to partake in the anxiety about spiritual things. Some more of the brethren have risen up to speak a word in the name of the Lord, to their dying people. Meetings for worship are held every sab-

bath day, and frequently in the week, at several places, which brethren Wickliffe, Dsulawe and myself cannot reach. The people attend these meetings and listen with concern to the things of God; and our hope is, that the Lord will yet do greater things for the Cherokees than have hitherto been witnessed.

Since my last communication I have, at three different times, buried in baptism, ten full Cherokees,—five men and five women.

On the last occasion, which was yesterday, two females came thirty miles to receive the sacred ordinance. One of these is about 70 years old. She is filled with gratitude to God for his unspeakable goodness to her in the evening of her days.

I trust the prayers of the people will not cease to go up for the poor Indians.

I am Rev. and Dear Sir,

Your Very Ob't. Servant,

EVAN JONES.

Account of Clothing received by the Board of the Baptist General Convention, for the Indian Stations under their charge, from Oct. 20, 1830, to January 1, 1832.

1830.

Oct. 20.	Several boxes and bundles from the Worcester County Charitable Society,	150,00
" 21.	Two boxes from the New Hampshire Baptist State Convention,	26,10
" 28.	Two boxes from John Billings, Jr. Esq. Treas. of the Vermont Baptist State Convention,	141,01
" "	Lot of goods from Females in the Baptist Church and Society of Brookfield, Mass. Per. Mr. John Chase,	26,04
Dec. 4.	Four bed spreads, from a few females in Canton, Mass. Per. Dea. F. Crane,	10,00

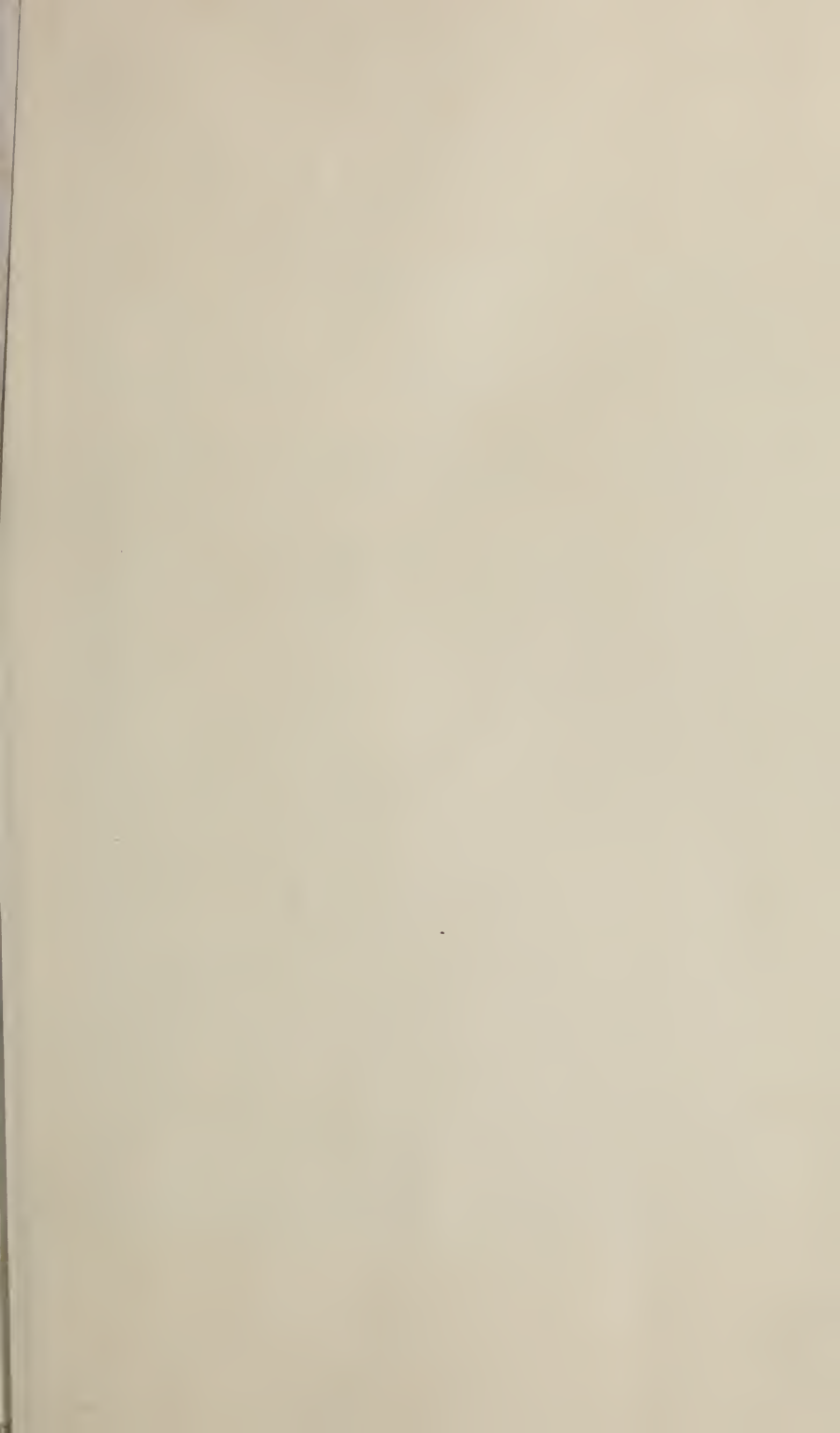
1831.

Jan. 6.	A Spinning Wheel, from Mr. Daniel Pierce of Brookline, Mass.	3,50
" 8.	A bundle of goods from the Male and Female Missionary Society of Andover, Vermont,	8,00
April 23.	Three pr. Ladies' Walking Shoes, from Mr. Sprague, of Templeton.—Per. Mr. Glover,	3,00
" "	A box of goods from the Montholly Female Primary Society,	29,25
" "	A bundle of goods from Woburn, Mass.	8,50
May 20.	A box of goods for the Carey Station, from Windsor. Per. I. H. Cotton, Esq.	6,00
June 15.	Two pr. Cotton Stockings for the Foreign Mission, and one pr. Woollen Socks for Domestic Mission, from Miss Mary Bucknam, Lexington, Mass.	3,00
" 24.	Bedding for the Carey Station, from Ladies in Westminster,	3,00
" 27.	Two boxes and one bundle from the New Hampshire Baptist State Convention,	41,03
	Received some time since a box of goods for the Carey Station directed to the care of Mr. McCoy, valued at	51,24
July 30.	One box from John Billings, Esq. Treasurer of the Vermont Baptist State Convention,	50,00
Sept. 21.	Two boxes and a bundle of goods from Dea. N. Stowell, Worcester Mass.	30,00
" 22.	One box from the Female Missionary Society in Townsend, Ms.	7,00
Oct. 1.	One box from the Young Ladies' Industrious Society of West Dedham,	17,76
	Received a box from the same Society last year, valued at	12,25
" 11	Two boxes Clothing, from the New Hampshire Baptist State Convention, marked Swanzey and Jaffrey,	35,00
Nov. 17.	Three bundles and a box from the Worcester County Baptist Charitable Society,	120,87
" 30.	A small box and bundle from Framingham, Per. Dea. N. Stowell,	10,00

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from November 25th, 1831, to January 1st, 1832.

From a female friend of Lincoln, Mass. for the Burman mission,	- - -	3,00
“ A Friend,” per Mr. H. Lincoln,	- - -	7,00
“ A friend of equal privileges” in consequence of reading in the Watchman the letter of Mr. Judson, for the Burman mission,	- - -	10,00
Miss Lucy Swaim, for Burman Bible,	- - -	1,00
Three ladies who were prevented by the weather from attending the last monthly concert for prayer at Dr. Sharp’s meeting house, for female schools.	- - -	50
A friend in Aurora, Ohio, per H. Hill, Esq.	- - -	7,00
Rev. Mr. Emerson, Weathersfield, Conn. for the Burman mission, per Mr. E. Lincoln,	- - -	10,00
A female member of the Baptist church, Brooklyn, Conn. for Burman mission, per Dr. Thomas Huntington,	- - -	6,00
H. Burnett, Snow Hill, Ohio, being surplus amount remitted for the Watchman, per Mr. W. Nichols,	- - -	00,19
“ A friend,” for the Burman mission, per Rev. E. Andrews,	- - -	1,00
The Connecticut Baptist State Convention, per Jeremiah Brown, Esq. Treasurer for Foreign missions,	- - -	300,00
Rev. B. Stow, of Portsmouth, being “ A Widow’s mite,” for foreign missions,	- - -	1,00
A friend for the Burman mission, per L. Farwell, Esq.	- - -	5,00
Rev. C. Train, Framingham, Mass. accompanied with the following note: Dear Sir, I send you enclosed, five dollars for the Burman mission, I had a heart to send more; but though my income is small, I cannot deny myself the pleasure of doing a little for the cause of God, believing that we are stewards of his bounty.	W. I.	5,00
John Mulford, Senior, of New Jersey, for Burman mission, per Rev. Ira M. Allen, Philadelphia,	- - -	10,00
The Boston Baptist Foreign Mission Society, per Deacon James Loring, Treasurer, having been contributed as follows:		
Collections at the monthly prayer meetings, for Burman female schools,	- - -	55,93
Collection taken at the meeting house in Baldwin place, at the Anniversary of the society, October 23, 1831.	- - -	75,00
The Female Primary Society, Auxiliary, &c. of the Federal St. Baptist church and congregation, per Mrs. H. Lincoln, Treas.	- - -	76,75
Mrs. Hannah Billings, for Burman female schools, Per Mrs. H. Lincoln,	- - -	5,00
		<hr/> 212,68
A female friend, “ with her prayers that Burmah may soon be given to the Lord for an inheritance,”	- - -	5,00
Mr. D. Hopkins, of Voluntown, Conn. for printing the Burman Bible, per Mr. W. Nichols,	- - -	5,00
The second Baptist Church in Tiverton, R. I. being a collection taken for the Burman mission,	- - -	5,00
Miss Amy Hamby, for the same,	- - -	1,00
	Per Rev. Elbridge Gale,	<hr/> 6,00
Rev. Marvin Grow, of Greensborough, Vir. for the Burman mission, per Mr. William Baker,	- - -	10,00
Mr. F. Dury of Florida, Mass. for Burman mission, per Mr. F. A. Willard,	- - -	3,00
A friend to the Burman Bible, per Rev. Dr. Boles,	- - -	\$1
I. Nitchie, Esq. of New York, for Burman Tracts, per Rev. S. H. Cone,	- - -	10,00
Robert A. Coffin, Esq. of New Ipswich, for printing the Burman Bible, per Rev. A. Meriam,	- - -	5,00
Rev. Lee Compere, of Montgomery, Alabama, per Rev. Jesse Mercer, by Messrs Lincoln & Edmands,	- - -	35,00
The Alabama Baptist State Convention, for Foreign missions, per Mr. Temple Lea,	- - -	124,00

L. FARWELL, As't. Treasurer.

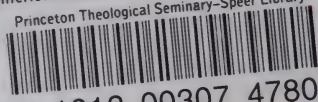


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